

LETTER OF PAULUS TO THE ROMANS

CHAPTER 1

Paulus, a slave of *the* Anointed-One Jesus,¹ a called² emissary, having been set-apart into a good-message of God, **2** a good-message which he professed-beforehand through his prophets in holy writings, **3** about his son (the *son* who came-to-be *born* out of a seed of David according-to flesh, **4** the *son* who was ordained as a son of a god in power according-to a spirit of holiness out of a standing-up of dead *humans*) Jesus *the* Anointed-One our Lord. **5** Through him³ we received a favor and a mission for⁴ obedience of faith among⁵ all the nations in-behalf of his name, **6** among whom *all of you** are also called-ones of Jesus *the* Anointed-One.

7 To all the beloved-ones⁶ of God *who* are in Roma, *who have been called*⁷ to be holy ones.

Favor to you* and peace from God our Father and *the* Lord Jesus *the* Anointed-One.

8 Indeed, first I am giving-thanks to my God through Jesus *the* Anointed-One about⁸ you* all, because your* faith is being messaged-abroad in the whole world. **9** For God is a testifier of mine (whom I am worshipping in my spirit in the good-message of his son) as I am unceasingly making a remembering of you*, **10** always beseeching at-the-time-of my prayers-to God, if somehow already at-sometime I might be guided-along-a-good-path⁹ in the will of God to come to you*. **11** For I am yearning-after an *opportunity* to see you*, in order that I might share with you* a certain spiritual gift with¹⁰ the *result* for you* to be established – **12** now that¹¹ is, to be exhorted-together among¹² you* through the faith in one-another, both yours* and **mine**.

13 But I am not wanting¹³ you* to be being-ignorant, brothers, that I many-times proposed to come to you* (and I was prevented up-to now),¹⁴ in order that I might have some fruit among¹⁵ you* also, exactly-as I also *have* among the remaining nations. **14** I am a debtor both to Hellenes and to barbarous *humans*, both to wise *humans* and to mindless *humans* – **15** in-this-manner, the *desire* flowing throughout **me** is eager to also proclaim-a-good-message to you*, the *ones* in Roma.¹⁶

16 For I am not being-ashamed of the good-message of the Anointed-One.¹⁷ For it is a power of a god *leading* into salvation to all the *ones* who are having-faith, both first¹⁸ to Judean and *then* to Hellene. **17** For in it, a righteousness of a god is being revealed out of faith into faith, exactly-as it has been written:

But the righteous-one will live for himself out of faith.

(Habakkuk 2:4)

18 For an anger of a god is being revealed from a heaven against every impiety and unrighteousness of humans, of the *humans* who are restraining the truth in unrighteousness, **19** due to the *fact* that what is known of God is manifest among¹⁹ them. For God manifested *it* to them. **20** For from the creation of the world, his invisible *things*, by-means-of the things-which-have-been-made being comprehended, are being clearly-seen: both his everlasting power and divinity, with²⁰ the *result* for those²¹ *individuals* to be without-a-verbal-defense, **21** due to the *fact* that, after they knew God, they did not glorify *him* as a god or give *him* thanks; instead, they have been rendered-vain in their thorough-rationalizations, and their unintelligent heart was darkened. **22** *While* asserting to be wise, they were made-stupid; **23** and they changed the glory of the incorruptible God in a likeness of an image of a corruptible human and flying-creatures and quadrupeds and creepers.

24 For-this-reason, God delivered them *up* in the desires of their hearts into

uncleanness of the *act* for their bodies to be being dishonored²² among them,²³ **25** whichever *one of them* exchanged the truth of God in the lie and venerated and worshipped the creation in-contradiction-to the *one* who created, who is blessed into the ages. Let it be.

26 Due to this, God delivered them *up* into passions of dishonor. For also their women exchanged the instinctive using into the *using* in-contradiction-to nature; **27** but likewise, the males also, after they dismissed the instinctive using of the female, were burned-forth in their reaching-out into one-another: males in males working-out the shameless-deed, receiving²⁴ in themselves the wage-given-in-return of their misleading which it was necessary to *receive*.

28 And exactly-as they did not prove to be having God in recognition, God delivered them into a disapproved mind, to be doing the *things* which are not suiting, **29** having been filled with every unrighteousness, sexual-immorality,²⁵ wickedness, greed, evil; sated of envy, murder, quarrelling, deceit, evil-custom; *they* are whisperers, **30** calumniators, God-detesting, outragers, arrogant *persons*, pretenders, founders²⁶ of evil *things*, noncompliant to parents, **31** unintelligent, uncomposed,²⁷ affectionless, willingness-to-make-a-truce,²⁸ unmerciful – **32** whoever, after they recognized the righteous-enactment of God (that the *ones* who are performing the *things* such as *this* are worthy of death), not only are doing them, *but* instead are also being-well-pleased-together with the *ones* who are performing *them*.

CHAPTER 2

For-this-reason, you are without-a-verbal-defense, O human, every one²⁹ who is judging. For in *things* which you are judging the other³⁰ *person*, you are condemning yourself; for you, the *one* who is judging, is performing the same *things*. **2** But³¹ we have come-to-know, that the judgment of God is according-to truth against the *ones* who are performing the *things* such as *these*. **3** But are you rationalizing this, O human, the *one* who is judging the *ones* who are performing the *things* such as *these* and is doing them *himself*, that you will flee for yourself out of the judgment of God? **4** Or are you despising the riches of his kindness and of his toleration and of his longsuffering, being-ignorant that the kind *activity* of God is leading you into a change-of-mind? **5** But in-accordance-with your hardness and heart *which is* unchanging-of-mind, you are treasuring *up* anger for yourself in a day of anger and revelation of a righteous-judgment of God, **6** who will give-back to each *person* according-to his works: **7** Indeed, to the *ones* who, according-to endurance of a good work, are seeking glory and honor and incorruptibility: a perpetual life; **8** but to the *ones* who, out of selfish-ambition and indeed³² being-non-compliant to the truth but are obeying the unrighteousness: anger and fury.³³ **9** Tribulation and constriction *will be* upon every soul of a human, the *human* who is working-out the evil *thing*: both first of Judean, and *then* of Hellene. **10** But glory and honor and peace *will be* to every one³⁴ who is working the good *thing*: both first to Judean, and *then* to Hellene. **11** For there is not a respect-of-persons in-the-presence of God.

12 For as-many-as sinned lawlessly, will also perish lawlessly; and as-many-as sinned in a law, will be judged through a law. **13** For *it is* not the hearers of a³⁵ law *who* are righteous in-the-presence of God;³⁶ instead, the doers of a³⁷ law will be pronounced-righteous. **14** For whenever nations, the *ones* not having a law, might be doing³⁸ the *things* of the law by-means-of nature, these *individuals*, while not having a law, are a law to themselves **15** – whichever *individuals* are demonstrating the work of the law written in their hearts, their conscience testifying-together with them and their reasonings³⁹ between one-another accusing or even verbally-defending themselves, **16** in a day when, according-to my good-message, God is judging the hidden *things* of the humans through *the* Anointed-One Jesus.⁴⁰

17 But if⁴¹ you are being additionally-named ‘Judean’, and are resting-up yourself on a⁴² law, and are boasting in a god, **18** and are knowing the will, and are proving the *things* which are making-a-difference, being orally-instructed out of the law; **19** also *if* you have persuaded yourself to be a guide of blind *persons*, a

¹ [1:1] NU, Vul / TR “of Jesus *the* Anointed-One”

² adjective

³ literally “whom”

⁴ literally “into”

⁵ literally “in” (also in verse 6)

⁶ [1:7] NU, TR, Vul / some unimportant “all in love”

⁷ adjective

⁸ [1:8] NU / TR “in-behalf of” / Vul “for”

⁹ literally “-way”

¹⁰ literally “into”

¹¹ literally “this”

¹² literally “in”

¹³ [1:13] NU, TR, Vul, Origen / few “supposing”

¹⁴ literally “up-to the come-here”

¹⁵ literally “in” (also later in verse)

¹⁶ [1:15] NU, TR, Vul, Origen / some lat, Origen (Latin translation) omit “the *ones* in Roma”

¹⁷ [1:16] NU, Vul, Origen / M, TR add

¹⁸ [1:16] NU, TR, Vul / some, Italic, Tertullian, Ephraem omit “first”

¹⁹ literally “in”

²⁰ literally “into”

²¹ literally “them”

²² may also be translated “bodies to be dishonoring themselves”

²³ [1:24] NU / TR “themselves”

²⁴ literally “receiving-from”

²⁵ [1:29] NU, Origen / TR “sexual-immorality, wickedness” / Vul “wickedness, sexual-immorality” / few

“sexual-immorality” / one omit both

²⁶ literally “find-on-er”

²⁷ literally “not-put-together”

²⁸ [1:31] NU, Origen / M, TR, Vul add

²⁹ literally “the”

³⁰ literally “different”

³¹ [2:2] NU, TR, Origen / some (Vul) “For” / one omit

³² [2:8] NU / TR add

³³ [2:8] NU, Vul / TR “: fury and anger”

³⁴ literally “the”

³⁵ [2:13] NU / TR “the”

³⁶ [2:13] NU, TR / some “of a god”

³⁷ [2:13] NU / TR “the”

³⁸ [2:14] NU, Vul is plural / TR is singular

³⁹ literally “accountings”

⁴⁰ [2:16] NU / TR, Vul “through Jesus *the* Anointed-One”

⁴¹ [2:17] NU, Vul, Origen / M, TR “. See”

⁴² [2:17] NU / TR “the”

light of the *ones* in darkness, **20** a discipliner of senseless *persons*, a teacher of infants, having the forming of the knowledge and of the truth in the law: **21** Therefore, the *one who is teaching another*,¹ are you not teaching yourself? The *one who is preaching to not be thieving*, are you thieving? **22** The *one who is saying to not be committing-adultery*, are you committing-adultery? The *one who is abhorring the idols for himself*, are you robbing-temples? **23** *Whoever is boasting in a law*, are you dishonoring God through the transgression of the law? **24** For “through *all of you**, the name of God is being reviled in the nations,” exactly-as it has been written. (Isaiah 52:5)

25 For indeed, circumcision is profiting, if-at-any-time you might be performing a law. But if-at-any-time you might be a transgressor of a law, your circumcision has become a foreskin. **26** Therefore, if-at-any-time the foreskin might be observing the righteous-enactments of the law, will his foreskin not be accounted for² circumcision? **27** And the foreskin out of nature who is finishing the law will judge you, the *one who*, through a letter*³ and circumcision, are a transgressor of a law. **28** For the *person* is not a Judean in the manifest *sign*, nor-even is the circumcision in the manifest *sign* in flesh. **29** Instead, *it is the person who is a Judean in the hidden place*; and circumcision is of a heart in a spirit not in a letter*⁴; the praise of whom is not *coming* out of humans, but instead out of God.

CHAPTER 3

Therefore, what *is* the abundant *condition* of the Judean? Or what *is* the profit of the circumcision? **2** Much, according-to every manner. For⁵ indeed, first, that they were entrusted with the sayings of God. **3** For what? If certain *ones* refused-to-have-faith, their lack-of-faith will not render-inoperative the faith of God, *will it*? **4** *I wish that it might not come-to-be!* But let God be becoming truthful, but every human a liar, exactly-as it has been written:

So-that you might ever be pronounced-righteous in your account,
and you might be-victorious in the *process* for you to be being judged.

(Psalm 51:4)

5 But if our unrighteousness is commending a righteousness of a god, what will we state? God, the *one who is bringing-on the anger*, is not unrighteous, *is he?* (I am saying *things* according-to the way of a human.)⁶ **6** *I wish that it might not come-to-be!* Since how will God judge the world?

7 But⁷ if in *my* act-of-lying, the truth of God abounded into his glory, why am I also still being judged as a sinner, **8** and not (exactly-as we are being reviled and exactly-as some *individuals* are asserting that we are saying) that we might do the evil *things*, in order that the good *things* might come? The judgment of them⁸ is based-on-what-is-right.

9 Therefore, why? Are we having *something* ahead them?⁹ Not by-all-means. For we *previously*-incriminated both Judeans and Hellenes to all be under a sin, **10** exactly-as it has been written, that:

There is not a righteous-one, not-even one.

11 There is not the *one who is having-insight*,
there is not the *one who is seeking-out* God.

12 All of them deviated,
they simultaneously were rendered-unneded.

There is not the *one who is doing kindness*,
there is not¹⁰ as-much-as¹¹ one.

(Psalm 14:1~3/Psalm 53:1~3)

13 Their throats are tombs which have been opened-up,
they were deceiving with their tongues;

(Psalm 5:10)

Poison of asps is under their lips.

(Psalm 140:4)

14 Whose mouths are being-packed full of a cursing and bitterness.

(Psalm 10:7)

15 Their feet are sharp to pour-out blood,
16 crushing and misery¹² are in their ways,
17 and they did not know a way of peace.

(Isaiah 59:7~8)

18 A fear of a god is not before¹³ their eyes.

(Psalm 36:1)

19 Now we have come-to-know, that as-much-as the law is saying, it is uttering to the *ones who are* in the law, in order that every mouth might be shut and all the world might become under-justice¹⁴ to God, **20** due to the fact that every flesh will not be pronounced-righteous before his face out of works of a law; for through a law is a recognition of a sin.

21 But now, a righteousness of a god has been manifested apart-from a law, being testified to by the law and the prophets; **22** but it is a righteousness of a god through faith of Jesus the Anointed-One into all and upon all¹⁵ the *ones* who are having-faith. For there is not a distinction. **23** For all sinned and are being-in-lack of the glory of God, **24** being pronounced-righteous as-a-gift by-means-of his favor through the redemption,¹⁶ the redemption in the Anointed-One Jesus, **25** whom God set-before himself as a propitiatory, through the¹⁷ faith, in his blood, for¹⁸ a demonstration of his righteousness through the letting-go¹⁹ of the sinful-actions which have *previously*-come-to-be, **26** in the toleration of God, for²⁰ the²¹ demonstration of his righteousness in the present season, with²² the result for him to be righteous and to be pronouncing-righteous the *one who is* out of faith of Lord Jesus the Anointed-One.²³

27 Therefore, where is the boasting? It was locked-out. Through what-kind of law? Of the works? Surely-not, but instead through a law of faith. **28** For²⁴ we are accounting a human to be being pronounced-righteous by-means-of faith apart-from works of a law. **29** Or is God the god of Judeans only? But²⁵ Is he not-surely the god of nations also? Yes, of nations also, **30** if²⁶ God is one who will pronounce-righteous circumcision out of faith and foreskin through the same faith. **31** Therefore, are we rendering-inoperative a law through the faith? *I wish that it might not come-to-be!* Instead, we are causing a law to-stand.

CHAPTER 4

Therefore, what will we state that²⁷ Abraham, our forefather,²⁸ has found according-to flesh? **2** For if Abraham was pronounced-righteous out of works, he is having a boast, but instead not toward a god.²⁹ **3** For what is the writing saying?

But Abraham had-faith in God, and it was accounted to him for³⁰ righteousness.

(Genesis 15:6)

4 Now the wage is not being accounted to the *one who is working* according-to a favor, but instead according-to a³¹ debt. **5** But to the *one who is not working*, but is having-faith on the *one who is pronouncing the impious-one righteous*, his faith is being accounted to him for³² righteousness, **6** just-as David also says about the happiness of the human to whom God is accounting righteousness apart-from works:

7 Happy are those whose lawlessnesses were forgiven,
and whose sins were covered-up.

8 Happy is a man of³³ whom the Lord might never account a sin.

(Psalm 32:1~2)

9 Therefore, is this happiness *only* upon the circumcision, or also upon the foreskin? For we are saying, that³⁴ “The faith was accounted to Abraham for³⁵ righteousness.” (Genesis 15:6)

10 Therefore, how was it accounted? While he was being in circumcision or in foreskin? Not in circumcision, but instead in foreskin. **11** And he received a sign of circumcision for a seal of the righteousness of the faith, the *faith* in the foreskin, with³⁶ the result for him to be a father of all of the *ones* who are having-faith through foreskin, with the result for the³⁷ righteousness to also³⁸ be accounted to them, **12** and to be a father of circumcision to the *ones who are* not

¹³ literally “opposite”

¹⁴ [3:19] NU, TR, many Latin / some Latin (Vul) “might be subdued”

¹⁵ [3:22] NU, Vul, Origen / M, TR add / two omit “into all” but add “and upon all”

¹⁶ literally “redemption-from”

¹⁷ [3:25] NU, TR / some omit “the”

¹⁸ literally “into”

¹⁹ literally “letting-beside”

²⁰ literally “to/toward”

²¹ [3:25] NU / TR “a”

²² literally “into”

²³ [3:26] NU, TR, Vul / Origen “of Jesus the Anointed-One” / “Syr “of Lord Jesus the Anointed-One”

²⁴ [3:28] NU, Vul / TR “Therefore” / one omit

²⁵ [3:29] NU, Vul / TR add

²⁶ [3:30] NU / TR “since-if”

²⁷ [4:1] NU, TR / two “about”

²⁸ [4:1] NU / TR, Vul, Origen “father”

²⁹ [4:2] NU / TR “toward God”

³⁰ literally “into”

³¹ [4:4] NU / TR “the”

³² literally “into”

³³ [4:8] NU / TR “to”

³⁴ [4:9] NU / TR, Vul add

³⁵ literally “into”

³⁶ literally “into” (also later in verse)

³⁷ [4:11] NU, TR / some omit “the”

³⁸ [4:11] NU, TR, Vul / some (Origen) omit “also”

¹ literally “different”

² literally “into”

³ usually translated “document” / literally “writement”

⁴ usually translated “document” / literally “writement”

⁵ [3:2] NU, TR / some (Vul) omit “For”

⁶ [3:5] NU, TR, Vul, Origen / some Greek “God is not unrighteous who is bringing-on the anger against humans, is he?”

⁷ [3:7] NU / TR, Vul, Origen “For”

⁸ literally “whom”

⁹ [3:9] NU, TR (literally “having-before”) / others “Are ahead of them?”

¹⁰ [3:12] NU, TR, Vul / some omit “there is not”

¹¹ literally “till”

¹² [3:16] NU, TR, Vul / Origen “misfortune” (Origen says that another reading is “misery”)

only out of circumcision, *but* instead to the *ones* who are also following-in-line with the footprints of the “faith in foreskin” of our father Abraham.

13 For the thing-which-was-professed to Abraham or to his seed, the *act* for him to be an heir of *the*¹ world, *was* not through a law, *but* instead *it was* through a righteousness of faith. **14** For if the *ones who are* out of a law *are* heirs, the faith has been made-empty and the thing-which-was-professed has been rendered-inoperative. **15** For the law is working-out anger. But² where there is not a law, *there is* not-even a transgression.

16 Due to this *reason*, *it is* out of faith, in order that *it might be* according-to favor, with³ the *result* for the thing-which-was-professed to be firm to all the seed, not only to the *ones who are* out of the law, *but* instead even to the *ones who are* out of faith of Abraham, who is a father of us all **17** (exactly-as it has been written, that, “I have put you *forth* as a father of many nations” (*Genesis 17:5*)) standing-opposite of *him* in whom he had-faith: a god, the *god* who is making-alive the dead *humans* and is calling the *things* which are not as being. **18** He,⁴ alongside hope against hope, had-faith, with⁵ the *result* for him to come-to-be a father of many nations according-to the *word* which has been spoken:

This-is-how your seed will be.

(*Genesis 15:5*)

19 And he, after he did not become-weak *in* the faith, contemplated *not*⁶ his-own body, having already⁷ been made-dead (he being approximately 100-years-old), and the deadening of the womb of Sarah. **20** But he did not doubt in *regard* to the professed-thing of God by-means-of lack-of-faith; instead, he was empowered by-means-of the faith, after he gave glory to God, **21** and after he was fully-convinced, that, what he has professed, he is also able⁸ to do. **22** For-this-reason, it was also⁹ accounted to him for¹⁰ righteousness. (*Genesis 15:6*)

23 But it was not written for his sake only, that “It was accounted to him,” **24** *but* instead for the sake of us also, to whom it is going to be being accounted, to the *ones* who are having-faith on the *one* who arose Jesus our Lord out of dead *humans*, **25** who was delivered *up* due to our trespasses and was arisen due to our being-pronounced-righteous.

CHAPTER 5

Therefore, after we were pronounced-righteous out of faith, we¹¹ have peace with God through our Lord Jesus *the* Anointed-One, **2** through whom we have had the admission by-means-of the faith¹² into this favor in which we have stood; and we are boasting on-the-basis-of a hope of the glory of God. **3** But not only *this*; instead, we are also boasting in the tribulations, having come-to-know that the tribulation is producing¹³ endurance; **4** but the endurance, a proven-character; **5** but the proven-character, hope; **5** but the hope is not putting-to-shame, because the love of God has been poured-out in our hearts through a holy spirit, the *spirit* which was given to us.

6 For¹⁴ *while* we were still weak, *the* Anointed-One still¹⁵ died-off in-accordance-with a season in-behalf of impious-ones. **7** For scarcely will someone die-off in-behalf of a righteous-one. For possibly someone is daring to die-off in-behalf of the good-one. **8** But God is commending his own love into us, that, *while* we were still sinners, *the* Anointed-One died-off in-behalf of us.

9 Therefore, *how* much more will we, after we were pronounced-righteous now in his blood, be saved through him from the anger. **10** For if we, *while* being enemies, were reconciled to God through the death of his son, *how* much more will we, after we have been reconciled, be saved in his life. **11** But not only *this*; instead, we are also boasting in God through our Lord Jesus *the* Anointed-One, through whom we now received the reconciliation.

12 Due to this, even-as through one human the sin entered into the world, and through the sin the death, and, in-this-manner, the death passed-through¹⁶ into all humans, on-the-basis-of which all sinned— **13** for up-to *the time* of a law, a sin was in *the* world, but a sin is not being charged-to-an-account while there is not a law; **14** instead, the death reigned from Adam (*which means ‘human’ in Hebraic*) until Moses, even on the *ones* who did not sin¹⁷ on-the-basis-of the likeness of the transgression of Adam, who is a type of the *one who is* going-to-be *coming*.

15 Instead, in-this-manner, the bestowed-favor *is* also not as the trespass. For

¹ [4:13] NU / TR actually add “the”

² [4:15] NU / TR, Vul “For”

³ literally “into”

⁴ literally “Who”

⁵ literally “into”

⁶ [4:19] NU, Vul, Origen / TR add

⁷ [4:19] NU, TR, Origen / some (Vul) omit “already”

⁸ translated elsewhere “powerful”

⁹ [4:22] NU, TR, Vul / some (Origen) omit “also”

¹⁰ literally “into”

¹¹ [5:1] NU, TR / Vul, Origen, Tertullian, many other early writings “, may we”

¹² [5:2] NU, TR, Vul, Origen / some omit “by-means-of the faith” / some “in faith”

¹³ literally “working-down” (usually translated “working-out”)

¹⁴ [5:6] NU, TR, Origen / Vul, Irenaeus(Lat) “How it is”

¹⁵ [5:6] NU / TR, Vul omit “still”

¹⁶ [5:12] NU, TR, Vul (literally “came-through”) / some “passed death through” / some “passed-through”

¹⁷ [5:14] NU, TR, Vul / Origen “who sinned” (Origen is aware of this variant, and prefers “who sinned”)

if by-means-of the trespass of the one the many died-off, *how* much more did the favor of God and the gift in favor by-means-of the one human, Jesus *the* Anointed-One, abound into the many. **16** And the gift *is* not like¹⁸ *what came* through one who sinned. For indeed, the judgment *came* out of one into a condemnation, but the bestowed-favor out of many trespasses into a righteous-enactment. **17** For if by-means-of the trespass of the one, the death reigned through the one, *how* much more will the *ones* who are receiving the abundance of the favor and of the gift of¹⁹ the righteousness reign in life through the one: Jesus *the* Anointed-One.

18 Therefore, as-a-result, as *it was* through one trespass for²⁰ a condemnation into all humans, even in-the-*same*-manner *it was* through one righteous-enactment for ‘a pronouncing-righteous of life’ into all humans. **19** For even-as through the disobedience of the one human, the many were appointed sinners; even in-the-*same*-manner, through the obedience of the one, the many will be appointed righteous-ones. **20** But a law came-in-alongside, in order that the trespass might increase. But where the sin increased, the favor super-abounded, **21** in order that, even-as the sin reigned in the death, even in-the-*same*-manner, the favor might reign through righteousness into a perpetual life through Jesus *the* Anointed-One our Lord.

CHAPTER 6

Therefore, what will we state? May we be persisting²¹ *in* the sin, in order that the favor might increase? **2** *I* wish that it might not come-to-be! How will whoever died-off to the sin still live in it? **3** Or are you* being-ignorant of *the fact* that, as-many-as were immersed into *the* Anointed-One Jesus were immersed into his death? **4** Therefore,²² we were entombed-along with him through the immersion into the death, in order that, even-as *the* Anointed-One was arisen out of dead *humans* through the glory of the Father, even in-the-*same*-manner **we** might walking-around in a newness of life.

5 For if we have become grown-together *with him* in the likeness of his death, instead, we will also be of the standing-up, **6** knowing this: that our old human was crucified-together with *him*, in order that the body of the sin might be rendered-inoperative, of the *act* for us to no-more be being-enslaved to the sin. **7** For the *one* who died-off has been pronounced-righteous from the sin. **8** But if we died-off along with Anointed-One, we are having-faith that we will also live-along with him. **9** We have come-to-know, that *the* Anointed-One, after he was arisen out of dead *humans*, is no-longer dying-off; a death is no-longer being-lord-over him. **10** For for what²³ he died-off, he died-off to the sin once-for-all; but the *life* which *he is* living, he is living to God. **11** Even in-this-manner, *all of you**: Be accounting yourselves to be,²⁴ indeed dead to the sin, but living to God in *the* Anointed-One Jesus *our Lord*.²⁵

12 Therefore, do not let the sin be reigning in your* mortal body with²⁶ the *result* to be heeding *it in* its desires.²⁷ **13** But do not even be causing your* members to-stand-beside the sin for weapons of unrighteousness; instead, be causing yourselves to-stand-beside God as-if²⁸ you* are living out of dead *humans*, and your* members for weapons of righteousness to God. **14** For a sin will not be-lord-over you*. For you* are not under a law, *but* instead under a favor.

15 What then? May we sin because we are not under a law *but* instead under a favor? *I* wish that it might not come-to-be! **16** Have you* not come-to-know, that *any individual* to whom you* are causing yourselves to-stand-beside for slaves into obedience, you* are slaves to *the one* whom you* are heeding, either of a sin into a death,²⁹ or of obedience into righteousness? **17** But thankfulness³⁰ to God, that you* were slaves of the sin, but you* heeded *him* from out of a heart into a type of teaching for which you* were delivered *up*; **18** but after you* were set-free from the sin, you* were enslaved to the righteousness. **19** I am speaking human due to the weakness of your* flesh. For even-as you* caused your* members to-stand-by for slaves to the uncleanness and to the lawlessness into the lawlessness, now, in-the-*same*-manner: *All of you**, cause your* members to-stand-by for slaves to righteousness *leading* into a holification.

20 For when you* were slaves of the sin, you* were free *in regard* to the righteousness. **21** Therefore, what fruit were you* having then on-the-basis-of *things* for which you* are now being-ashamed? For the end of those *things* is a death. **22** But **now**, after you* were set-free from the sin but were enslaved to God, you* are having your* fruit *leading* into a holification, but the end *is* a

¹⁸ literally “like”

¹⁹ [5:17] NU, TR, Origen / some (Vul) “and of the gift and of” / two “and of” / some “and the gift of”

²⁰ literally “into”

²¹ literally “remaining-on”

²² [6:4] NU, TR / Vul “For”

²³ “what” is either referring to “what concerns his death” or to “a death”

²⁴ [6:11] NU, TR, Vul / some omit “to be”

²⁵ [6:11] NU, Vul / TR add

²⁶ literally “into”

²⁷ [6:12] NU, Vul, Origen / TR “heeding it in its desires” / others “heeding it”

²⁸ [6:13] NU / TR “as”

²⁹ [6:16] NU, TR / Vul, Origen omit “into a death”

³⁰ may also be translated “favor”

perpetual life. **23** For the salaries of the sin is a death, but the bestowed-favor of God is a perpetual life in *the* Anointed-One Jesus our Lord.

CHAPTER 7

Or are you* being-ignorant, brothers (for I am uttering to *humans* who are knowing a law), that the law is being-lord-over the human on-the-basis-of as-long a time as he is living? **2** For the woman under-a-man has been bound by-means-of a law to the living man. But if-at-any-time the man might die-off, she has been rendered-inoperative from the law of the man. **3** Therefore, as-a-result, while the man is living, she will be orated “an adulteress” if-at-any-time she might become *the woman of* a different man. But if-at-any-time the man might die-off, she is free from the law, of the *act* for her not to be an adulteress after she became *the woman of* a different man.

4 So-then, brothers of mine, you* were also dealt-death to the law through the body of the Anointed-One, with¹ the *result* for you* to become *joined* to a different *individual*, to the *one* who was arisen out of dead *humans*, in order that we might bear-fruit to God. **5** For when we were in the flesh, the sufferings of the sins, the *sufferings* through the law, were operating in our members, with² the *result* to bear-fruit to the death. **6** But **now** we were rendered-inoperative from the law, after we died-off³ in *the thing* by which we were being restrained, so-as for us to be being-enslaved in a newness of a spirit and not in an oldness of a letter*.⁴

7 Therefore, what will we state? The law is a sin? I wish that it might not come-to-be! Instead, I did not know the sin except through a law. For, also, I had not come-to-know the desire except *that* the law was saying:

You will not desire.

(Exodus 20:17/Deuteronomy 5:21)

8 But a sin, after it received an occasion through the instruction, produced⁵ in **me** every desire. For apart-from a law, a sin is dead. **9** But, at-some-time, **I** was living apart-from a law; but after the instruction came, the sin lived-again, **10** but **I** died-off; and the instruction, the *instruction leading* into life – this was found by me to *lead* into death. **11** For after the sin received an occasion through the instruction, it fully-deluded me, and, through it, it killed *me* off. **12** So-then, indeed, the law is holy, and the instruction is holy and righteous and good.

13 Therefore, did the good *thing* become a death to **me**? I wish that it might not come-to-be! Instead, the sin, in order that it might be-made-to-appear to be a sin by producing⁶ a death to me through the good *thing*, in order that, through the instruction, the sin might become surpassingly sinful.⁷ **14** For we ⁸have come-to-know, that the law is spiritual, but **I** am of-flesh, having been sold under the sin. **15** For I am not knowing *the thing* which I am producing.⁹ For I am performing this *thing* which I am not wanting to do; instead, I am doing this *thing* which I am hating. **16** But if I am doing this *thing* which I am not wanting to do, I am agreeing-along¹⁰ with the law that *it is* beautiful. **17** But **now**, **I** am no-longer *the one* producing it; instead, *it is* the sin which is dwelling in **me**. **18** For I have come-to-know, that a good *thing* is not dwelling in **me**, that¹¹ is in my flesh. For the *act* to be wanting to do it is being laid-near me, but the *act* to be producing the beautiful *thing* is not.¹² **19** For I am not doing the good *thing* which I am wanting to do; instead, I am performing this evil *thing* which I am not wanting to do. **20** But if I am doing this *thing* which **I**¹³ am not wanting to do, **I** am no-longer *the one* producing¹⁴ it; instead, *it is* the sin which is dwelling in **me**.

21 As-a-result, I am finding the *following* law: while **my** wanting is to be doing the beautiful *thing*, that the evil *thing* is being laid-near **me**. **22** For I am taking-pleasure-together with the law of God,¹⁵ according-to the inner human, **23** but I am looking at a different law in my members, which is serving-as-a-soldier-against the law of my mind and is captivating me in¹⁶ the law of the sin, the *law* which is in my members. **24** Miserable human **I am!** Who will rescue me out of the body of this death?

25 But thankfulness to¹⁷ God through Jesus *the* Anointed-One our Lord.

Therefore, as-a-result, **I** myself, indeed, with the mind, am being-enslaved to a law of a god, but, with the flesh, to a law of a sin.

¹ literally “into”

² literally “into”

³ [7:6] NU, TR, Vul / others “the law, the death”

⁴ usually translated “document” / literally “writement”

⁵ literally “worked-down” (elsewhere translated “worked-out”)

⁶ literally “worked-down” (elsewhere translated “worked-out”)

⁷ literally “sinful according-to surpassiveness”

⁸ [7:14] NU, TR, Vul, Origen / others “For I indeed”

⁹ literally “working-down” (elsewhere translated “working-out”)

¹⁰ literally “being-together”

¹¹ literally “this”

¹² [7:18] NU / TR, Vul “but I am not finding the *act* to be producing the beautiful *thing*”

¹³ [7:20] NU, TR, Vul / some “I” (without emphasis)

¹⁴ literally “working-down” (elsewhere translated “working-out”)

¹⁵ [7:22] NU, TR, Vul / some insignificant manuscripts “mind”

¹⁶ [7:23] NU, Vul / TR omit “in” (but it is implied, though may be rendered “to”)

¹⁷ [7:25] NU, Vul(?) (may be translated “But favor to”) / TR “I am giving-thanks to” / few “The favor of”

CHAPTER 8

Therefore, *there is* now not-one condemnation to the *ones who are in the* Anointed-One Jesus, *who are not walking-around according-to flesh, but instead according-to a spirit*.¹⁸ **2** For the law of the spirit of the life in *the* Anointed-One Jesus set you¹⁹ free from the law of the sin and of the death. **3** For the incapable²⁰ *thing* of the law, in which *it* was becoming-weak through the flesh, God, after he sent his own son in a likeness of flesh of sin and concerning²¹ sin, condemned the sin in the flesh, **4** in order that the righteous-enactment of the law might be filled in us: the *ones* who are not walking-around according-to flesh *but* instead according-to a spirit. **5** For the *ones* who are according-to flesh are being-minded *about* the *things* of the flesh, but the *ones who are* according-to a spirit *about* the *things* of the spirit. **6** For the mind-set of the flesh is death, but the mind-set of the spirit is life and peace, **7** due to *the fact* that the mind-set of the flesh is enmity toward²² a god; for it is not being-subject to the law of God, for it is not-even being able to *do so*; but the *ones* who are in flesh are not being able to please a god.

9 But *all of* you* are not in flesh, *but* instead in a spirit, **if** a spirit of a god is dwelling in you*. But if someone is not having a spirit of *the* Anointed-One, this *individual* is not of him. **10** But if *the* Anointed-One is in you*: Indeed, the body is dead due to a sin, but the spirit is life due to righteousness. **11** But if the spirit of the *one* who arose Jesus²³ out of dead *humans* is dwelling in you*, the *one* who arose *the*²⁴ Anointed-One²⁵ out of dead *humans* will also make your* mortal bodies alive through²⁶ his spirit which is dwelling²⁷ in you*.

12 Therefore, as-a-result, brothers, we are debtors, not to the flesh, of ‘the *act* to be living according-to flesh’; **13** for if you* are living according-to flesh, you* are going to be dying-off. But if, by-means-of a spirit, you* are dealing-death to the acts of the body, you* will live for yourself. **14** For as-many-as are being led by-means-of a spirit of a god, these *individuals* are sons of a god. **15** For you* did not receive a spirit of slavery into fear again; instead, you* received a spirit of adoption in which we are shouting, “Abba!” (*which means* “the Father”). **16** The spirit itself is testifying-together with our spirit, that we are children of a god. **17** But if children, also heirs. Indeed, heirs of a god, but fellow-heirs of an anointed-one, **if** we are suffering-along *with him*, in order that we might also be glorified-along *with him*.

18 For I am accounting, that the sufferings of the present season *are* not worthy to be compared with the glory which is going to be revealed to²⁸ us. **19** For the eager-expectation of the creation is eagerly-waiting for the revealing of the sons of God. **20** For the creation was subjected to the vanity, not voluntarily, *but* instead due to the *one* who subjected *it* on-the-basis-of hope, **21** that the creation itself also will be set-free from the slavery of the corruption into the freedom of the glory of the children of God. **22** For we have come-to-know that all the creation is groaning-together and is *travailing-together*²⁹ up-to the present; **23** but not only *this*, *but* instead, even we ourselves, having the first-fruit of the spirit, even **we** ourselves are groaning in ourselves while we are eagerly-waiting an adoption,³⁰ the redemption-from our body. **24** For we were saved by-means-of hope. But hope which is being looked-at is not hope. For is someone hoping³¹ for a *thing* which he is also³² looking-at? **25** But if we are not looking at *something* which we are hoping for, we are eagerly-waiting for it through endurance.

26 But in-like-manner, the spirit is also together-taking-the-part-in-helping our weakness. For we have not come-to-know for what we might be praying-to God to-the-degree-that it is necessary; instead, the spirit itself is petitioning-on-behalf-of us³³ by-means-of unutterable groanings. **27** But the *one* who is searching the hearts has come-to-know what the mind-set of the spirit is, because it is petitioning-in-behalf-of holy-ones according-to a god.

28 But we have come-to-know, that all *things* are working-together³⁴ *with* God³⁵ for³⁶ a good *outcome* for the *ones* who are loving God,³⁷ the *ones* who are

¹⁸ [8:1] NU, Gk(EVO,C1,S1), Origenes / M, TR, Vul, Gk(A,C3,S2) add / Gk(C2), few late add only “who are not walking-around according-to flesh”

¹⁹ [8:2] NU, Origenes / TR, Vul “me” / few “us”

²⁰ may also be translated “powerless”

²¹ literally “about”

²² literally “into”

²³ [8:11] NU, Origen / TR omit an untranslatable “the” before “Jesus”

²⁴ [8:11] NU / TR actually add “the”

²⁵ [8:11] NU, TR, Origen / others (Vul) “Jesus *the* Anointed-One” / others “*the* Anointed-One Jesus” / others “Jesus”

²⁶ [8:11] NU, TR / many (Origen) “due to”

²⁷ [8:11] NU (“through his spirit which is dwelling”) is genitive / TR is accusative

²⁸ literally “into”

²⁹ [8:22] NU, TR, Vul / Origen “is grieving-together” (Origen, noting this variant, prefers ‘grieving-together’)

³⁰ [8:23] NU, TR, Vul, Origen / few omit “an adoption”

³¹ [8:24] NU, Origen / some “For who is eagerly-waiting” / TR, Vul “For why is someone hoping” / some

“For why is someone eagerly-waiting”

³² [8:24] NU, Vul / TR add

³³ [8:26] NU, Origen / M, TR adds another “on-behalf-of” in addition to that same prefix which is included as part of the verb, and also actually add “us” / Vul actually add “us”

³⁴ [8:28] NU, TR / others “that he makes all *things* work together” / others “that in all *things* he works for good”

³⁵ [8:28] NU, TR, Vul, Origen / some add

³⁶ literally “into”

³⁷ [8:28] NU, TR, Vul, Origen / some “him”

called¹ according-to a proposition. **29** Because *humans* whom he knew-beforehand, he also ordained-beforehand to be conformed-to the image of his son, with² the *result* for him to be a firstborn among³ many brothers. **30** But *humans* whom he ordained-beforehand, these he also called. And *those* whom he called, these he also pronounced-righteous. But *those* whom he pronounced-righteous, these he also glorified.

31 Therefore, what will we state to these *things*? If God *is* in-behalf-of us, who *is* against us? **32** Yet, *he* who did not spare his own son, *but* instead delivered him *up* in-behalf-of us, how will he surely-not grant all the *things* as-favors to us along with him? **33** Who will call-in a *charge* against elect-ones of a god? God *is* the *one* who is pronouncing-righteous; **34** who *is* the *one* who will condemn?⁴ *The Anointed-One Jesus*⁵ *is* the *one* who died-off, but rather was arisen *from out of dead humans*,⁶ who also is at⁷ *the right hand* of God, who also is petitioning in-behalf-of us. **35** Who will separate us from the love of the Anointed-One?⁸ Tribulation, or constriction, or persecution, or famine, or nakedness, or danger, or saber? **36** Exactly-as it has been written, that:

For your sake, we are being dealt-death the whole day,
we were accounted as sheeps of a slaughter.

(*Psalm 44:22*)

37 Instead, we are being-victorious-over in all these *things* through the *one* who loved us. **38** For I have been persuaded, that neither death, nor life, nor messengers, nor principalities, nor *things* which have stood-in *place*, nor *things* which are going to *come*, nor powers,⁹ **39** nor heightener, nor depth, nor any different creation will be able to separate us from the love of God, the *love* in the Anointed-One Jesus our Lord.

CHAPTER 9

I am speaking truth in *the* Anointed-One, I am not lying; my conscience is testifying-together with me in a holy spirit, **2** that grief of mine *is* great and unceasing *is* anguish in my heart. **3** For **I** myself was praying to be an imprecation *apart* from the Anointed-One in-behalf of my brothers, my kinsmen according-to flesh, **4** whichever *ones* are Israelites; of whose *is* the adoption, and the glory, and the covenants,¹⁰ and the law-giving, and the worship, and the things-which-were-professed; **5** of whose *are* the fathers; and *from* out of whom *is* the Anointed-One for the *act* according-to flesh. Let God who is over all be blessed into the ages.

6 But *it is* not as-if¹¹ that the account of God has fallen-away. For not all these of *ones who are from* out of Israel *are* Israel, **7** not-even are they all children because they are a seed of Abraham; instead:

In Isaac, a seed will be called to you.

(*Genesis 21:12*)

8 that¹² *is*, the children of the flesh – these are not children of God. Instead, the children of the thing-which-has-been-professed are being accounted for¹³ a seed. **9** For the account of *something-which-has-been-professed is* this:

I will come during this season, and a son will be with Sarah.

(*Genesis 18:10*)

10 But not only *this*; instead, *while* Rebekah was also having a bed out of one *man*, Isaac our father, **11** (for they were not-yet birthed, nor-even performed something good or base, in order that the proposition of God according-to election might be remaining, **12** not out of works *but* instead out of the *one who is* calling), it was stated to her, that:

The greater *one* will be-enslaved to the lesser-one.

(*Genesis 25:23*)

13 exactly-as it has been written:

I loved Jacob, but I hated Esau.

(*Malachi 1:2-3*)

14 Therefore, what will we state? *There is* no unrighteousness in-the-presence-of God, *is there?* I wish that it might not come-to-be! **15** For he says to Moses:

I will have-mercy-on whomever I might be having-mercy-on, and I

will have-pity-on whomever I might be having-pity-on.

(*Exodus 33:19*)

16 Therefore, as-a-result, *it is* not of the *one who is* wanting, nor-even of the *one who is* running; instead, *it is* of God who is showing-mercy. **17** For the writing says to Pharaoh, that:

I arose you forth for¹⁴ this very *thing*, so-that you might demonstrate my power in you, and so-that my name might be sent-via-a-message in all the earth.

(*Exodus 9:16*)

18 Therefore, as-a-result, he is having-mercy-on whom he is wanting *to*, but he is hardening whom he is wanting *to*.

19 Therefore, you will state to me, “Therefore,¹⁵ why is he still blaming? For who has stood-against his wish?”

20 O human! Therefore-yet-indeed, who are you, the *one* to answer-against God? The thing-which-has-been-fashioned will not state to the *one* who fashioned it, “Why did you make me in-this-manner,” *will it?* **21** Or does not the potter have an authority over¹⁶ the clay, to make out of the same kneaded-lump,¹⁷ indeed, *one* vessel which *is* for¹⁸ honor, but *another* which *is* for dishonor?

22 But *what* if God, who is wanting to demonstrate the anger and to make-known his powerful *thing*, bore in much longsuffering vessels of anger which have been fully-fit for¹⁹ perdition, **23** and, *did so* in order that²⁰ he might make-known the riches of his glory to vessels of mercy which he made-ready-beforehand for²¹ glory – **24** us, whom he also called, not only out of Judeans, *but* instead also out of nations? **25** As he also says in Hoshea:

The *one who is* not a people of mine, I will call ‘a people of mine’,
and the *woman* who has not been loved, ‘a *woman* who has been
loved’

(*Hoshea 2:23*)

26 And it will be, in the place where it was stated to them, ‘**You*** *are*
not a people of mine,’
there you* will be called ‘sons of a living god’

(*Hoshea 1:10*)

27 But Isaiah shouts in-behalf of Israel:

If-at-any-time the number of the sons of Israel
might be as the sand of the sea,
the small-portion-left²² will be saved.

28 For *the* Lord, completely-finishing and chopping-short *in righteousness*,
will make an account on the earth.²³

(*Isaiah 10:22-23*)

29 And exactly-as Isaiah spoke-beforehand:

Except *that the* Lord of Sabaoth
left a seed behind-in us,
we would have been made-to-be as Sodom,
and we would have been likened as Gomorrah.

(*Isaiah 1:9*)

30 Therefore, what will we state? That nations, the *ones who are* not pursuing righteousness apprehended righteousness (but righteousness, the *one which is* out of faith), **31** but Israel who is pursuing a law of righteousness did not precede into a law of righteousness?²⁴ **32** Due to what *reason*? Because *they are* not pursuing *it* out of faith, *but* instead as out of works of a law.²⁵ For²⁶ They stumbled at the stone of the stumbling-block, **33** exactly-as it has been written:

Behold, I am putting in Zion:
a stone of a stumbling-block and a rock of impediment,
and the *one who is* having-faith-on-the-basis-of it will not be put-to-shame.

(*Isaiah 28:16 & 8:14*)

CHAPTER 10

Brothers, indeed, the good-pleasure of **my** heart and the beseeching to God in-

¹ adjective

² literally “into”

³ literally “in”

⁴ may also be translated “who is condemning”

⁵ [8:34] NU, Vul, Origen / TR omit “Jesus” (NU has it bracketed)

⁶ [8:34] NU, TR, Vul, Origen / some add

⁷ literally “in”

⁸ [8:35] NU, TR, Vul / Origen “of God” / one “of God in the Anointed-One Jesus”

⁹ [8:38] NU, Vul, Origen / TR puts “nor powers” after “nor governments”

¹⁰ [9:4] NU, TR, Vul, Origen / some “covenant”

¹¹ literally “such-as”

¹² literally “this”

¹³ literally “into”

¹⁴ literally “for”

¹⁵ [9:19] NU, Origen / TR, Vul omit “Therefore” (NU has it bracketed)

¹⁶ literally “of”

¹⁷ literally “kneadment”

¹⁸ literally “into” (also later in verse)

¹⁹ literally “into”

²⁰ [9:23] NU, TR / Vul omit “and” / some omit “in order that”

²¹ literally “into”

²² [9:27] NU / TR “a portion-left-behind”

²³ [9:28] NU / M, TR, Vul, Origen “For he *is* completely-finishing and cutting-short an account in righteousness, because *the* Lord will make an account *which* has been cut-short on the earth.”

²⁴ [9:31] NU / M, TR, Vul, Origen add

²⁵ [9:32] NU, Vul, Origen / M, TR add

²⁶ [9:32] NU, Vul / TR add

behalf of them¹ *is for*² salvation. **2** For I am testifying to them, that they are having a zeal of a god, *but* instead not according-to recognition. **3** For they, being-ignorant-of the righteousness of God and seeking to cause their own righteousness³ to stand, were not subjected to the righteousness of God. **4** For *the Anointed-One* *is* an end of a law for⁴ righteousness to every one⁵ *who is* having-faith.

5 For Moses is writing *about* the righteousness, the *righteousness which comes from out of the*⁶ law, that:

The human *who* did them will live for himself in them.

(Leviticus 18:5)

6 But the righteousness *which comes* out of faith is speaking in-this-manner:

May you not speak in your heart, “Who will step himself up into the heaven?”

(Deuteronomy 30:12)

(this is, to lead *the Anointed-One* down)

7 Or who will step himself down into the abyss?

(Deuteronomy 30:13)

(this is, to lead *the Anointed-One* up out of dead *humans*).

8 Instead what is it saying?

The word is near you, in your mouth and in your heart.

(Deuteronomy 30:14)

This is the word of the faith which we are preaching, **9** that if-at-any-time you might confess the account⁷ in your mouth “Lord Jesus *the Anointed-One*”⁸ and might have-faith in your heart that God arose him out of dead *persons*, you will be saved. **10** For he is having-faith by-means-of a heart *resulting* into righteousness; but is being-made-to-confess by-means-of a mouth *resulting* into salvation. **11** For the writing says:

Every one⁹ *who is* having-faith on him will not be put-to-shame.

(Isaiah 28:16)

12 For there is not a distinction of both Judean and Hellene; for the same *Lord* *is* a lord of all *of them*, becoming-rich toward¹⁰ all the *ones who are* calling-on him for themselves. **13** For:

For every *one*, whoever might call-on

the name of *the Lord* for himself, will be saved.

(Joel 2:32)

14 Therefore, how might they call-on *him* for themselves whom they did not put-faith into? But how might they put-faith in *someone* whom they did not hear? But how might they hear apart-from *someone* who is preaching? **15** But how might they preach if-at-any-time they might not be commissioned? Exactly-as it has been written:

How lovely¹¹

are the feet of the *ones who are* proclaiming peace via-good-message,

of the *ones who are* proclaiming¹² the¹³ good *things* via-a-good-message.

(Isaiah 52:7)

16 Instead, not all *humans* heeded the good-message. For Isaiah says:

Lord, who had-faith in our report?¹⁴

(Isaiah 53:1)

17 As-a-result, the faith *comes from* out of a report,¹⁵ but the report through a word of *the Anointed-One*.¹⁶

18 Instead, I say, “Did they not hear?” Therefore-yet-indeed.

Their tone came-out into all the earth,

and their words into the limits of the inhabited *earth*.

(Psalm 19:4)

19 Instead, I say, “Israel *surely* did not know, *did they*?” First Moses says:

I will provoke you* -to-jealousy on-the-basis-of *something which is* not a nation,

I will provoke you* to-anger on-the-basis-of an unintelligent nation.

(Deuteronomy 32:21)

20 But Isaiah is being-very-daring and saying:

I was found in¹⁷ the *ones who are* not seeking **me**,

I became appearing-in-view to the *ones who are* not inquiring of **me**.

(Isaiah 65:1)

21 But to Israel he says:

For the whole day, I stretched-out my hands toward a people *who is* being-non-compliant and *is* speaking-against me.

(Isaiah 65:2)

CHAPTER 11

Therefore, I say, “Did God push his people away?” *I* wish that it might not come-to-be! For **I** am also am Israelite, out of a seed of Abraham, of a tribe of Benjamin. **2** God did not push-away his people¹⁸ whom he *previously*-knew. Or have you* not come-to-know what the writing says in Elijah, how¹⁹ he was petitioning God against Israel, saying?²⁰

3 “Lord, they killed-off your prophets, and²¹ they demolished²² your sacrificial-altars; and **I** alone was left-as-a-survivor-of-a-large-group,²³ and they are seeking my soul.”

(1 Kings 19:10,14)

4 Instead, what is the oracle saying to him?

“I left-behind 7,000 men to myself, whichever *ones* did not bow a knee to Baal.”

(1 Kings 19:18)

5 Therefore, in-this-*same*-manner, in the present season, there has also become a portion-left according-to an election of favor. **6** But if by-means-of favor, *it is* no-longer out of works, otherwise the favor is becoming no-longer a favor. But if out of works, it is no-longer a favor, otherwise the work is no-longer a work.²⁴

7 Therefore, what? What Israel is seeking-for, this it did not attain, but the election attained *it*. But the rest were petrified, **8** exactly-as it has been written:

God gave them a spirit of deep-sleep,²⁵

(Isaiah 29:10)

eyes of the *act* to not be looking and ears of the *act* to not be hearing, till this day today

(Deuteronomy 29:4)

9 And David says:

Let their table be made-to-be into a snare, and into a trap-for-a-beast, and into an impediment, and into an equivalent-repayment to them;

10 Let their eyes be darkened of the *act* to not be looking, and bow their back together throughout all *time*.

(Psalm 69:22-23)

11 Therefore, I say, “They did not misstep in order that they might fall, *did they*?” *I* wish that it might not come-to-be! Instead, by-means-of their trespass, the salvation *has come* to the nations with²⁶ the *result* to provoke them to-jealousy. **12** But if their trespass *is* riches of the world, and their worsted-condition *is* riches of nations, how-much more *will* their fullness *be*.

13 But I am speaking to you*, the nations. Therefore,²⁷ indeed, in²⁸ as-much-as **I** am an emissary of nations, I am glorifying my ministry, **14** if *somehow* I might²⁹ provoke my flesh to-jealousy and might save some of³⁰ them. **15** For if

¹ [10:1] NU, Vul, Origen / M, TR “Israel”

² literally “into”

³ [10:3] NU, TR / some (Vul) omit “righteousness”

⁴ literally “into”

⁵ literally “the”

⁶ [10:5] NU, TR, Origen / some “a”

⁷ [10:9] NU, TR, Vul, Origen / two add

⁸ [10:9] NU, TR, Vul, Origen / others add

⁹ literally “the”

¹⁰ literally “into”

¹¹ literally “As hourly”

¹² [10:15] Vul, M, TR / NU, Origen omits “peace via-a-good-message, of the *ones* who are proclaiming” (by scribal error)

¹³ [10:15] NU, TR, Origen / some omit “the”

¹⁴ literally “hearing”

¹⁵ literally “hearing” (also later in verse)

¹⁶ [10:17] NU, Vul, Origen / TR “of God”

¹⁷ [10:20] NU / TR, Vul omit “in”

¹⁸ [11:1] NU, TR, Vul, Origen / others “blessing”

¹⁹ literally “as”

²⁰ [11:2] NU, Vul / TR add

²¹ [11:3] NU, Vul / TR add

²² literally “dug-down”

²³ literally “was left-under”

²⁴ [11:6] NU, Vul, Gk(ACEO,S1), Origenes / M, TR, Gk(V,S2) add

²⁵ literally “nighting-down”

²⁶ literally “into”

²⁷ [11:13] NU / TR, Vul omit “Therefore”

²⁸ literally “on”

²⁹ may also be translated “will” (also before “save”)

³⁰ literally “out-of”

their rejection¹ is a reconciliation of *the* world, what *will* their favorable-receiving² be if not life *from* out of dead *humans*? **16** But if³ the first-fruit is holy, the kneaded-dough⁴ is also; and if the root is holy, the branches are also.

17 But if some of the branches were broken-off, but **you**, being an olive-tree-of-the-field, were grafted-in among⁵ them and became a fellow-companion of the root **and**⁶ of the plumpness of the olive-tree, **18** do not be boasting-against the branches. But if you are boasting-against *it*: **you** are not sustaining the root, *but* instead the root you.

19 Therefore, you say, “**The**⁷ Branches were broken-off, in order that **I** might be grafted-in.” **20** Beautifully. They were broken-off by-means-of the lack-of-faith, but **you** have stood by-means-of the faith. Do not be being high minded; instead, be filling yourself with-fear. **21** For if God did not spare the branches according-to nature, perhaps-somehow⁸ he will⁹ not-even spare you. **22** Therefore, see *an act of kindness* and severity of a god: Indeed, *an act of severity* against the *ones who fell*, but¹⁰ *an act of kindness* of a god¹¹ to you, if-at-any-time you might be persisting¹² in the kindness; otherwise you will also be cut-out. **23** But even-those, if-at-any-time they might not be persisting¹³ by-means-of the lack-of-faith, they will be grafted-in. For God is able¹⁴ to graft them in again. **24** For if you were cut-out *from* out of the olive-tree-of-the-field according-to nature, and were, contrary to nature, grafted-in into a beautiful-olive-tree, how-much more will these, the *ones* according-to nature, be grafted-in their own olive-tree.

25 For I am not wanting you*, brothers, to be being-ignorant-of this mystery, in order that you* might not be sensible in-the-presence-of¹⁵ yourselves, that: A petrifying in¹⁶ part has come-to-pass to Israel, *a part* which *will continue* up-to the *time* that the fullness of the nations might enter; **26** and, in-this-manner, all Israel will be saved, exactly-as it has been written:

The rescuing *one* will come out of Zion,
and¹⁷ he will turn-away impieties from Jacob.

27 And this is to them the covenant from **me**,
whenever I might take-away their sins for myself.

(Isaiah 59:20–21)

28 Indeed, according-to the good-message, *they are* enemies due to you*; but according-to the election, *they are* beloved due to the fathers. **29** For the bestowed-favors and the calling of God *are* without-regret.¹⁸ **30** For even-as **you*** at-some-time **also**¹⁹ became-non-compliant to God, but now received-mercy by-means-of their noncompliance, **31** in-this-same-manner, these *persons* also now²⁰ became-non-compliant, in order that, by-means-of your-own mercy, they themselves might now²¹ receive-mercy. **32** For God locked all the *persons* together into noncompliance, in order that he might have-mercy on all the *persons*.

33 O the depth of riches and wisdom and knowledge of a god! How²² unable-to-be-searched-out *are* his judgments, and *how* untrackable *are* his ways!

34 For who knew a mind of *the* Lord?
Or who became a counselor of his?

(Isaiah 40:13)

35 Or who gave *something* over to him in-advance, and it will paid-back to him as-an-equivalent?

(Job 41:11)

36 Because out of him, and through him, and into him *are* all the *things*.
To him, let there be the glory into the ages.

CHAPTER 12

Therefore, I am exhorting you*, brothers, through the pities of God, to cause your* bodies to-stand-beside *him* for a sacrifice – a living, holy, well-pleasing *sacrifice* to God – your* reasonable²³ worship. **2** And do not be sembling

¹ literally “a thrown-from”

² literally “receiving-to”

³ [11:16] NU, TR, Vul, Origen / some omit “if”

⁴ literally “kneadment”

⁵ literally “in”

⁶ [11:17] NU / TR, Vul add

⁷ [11:19] NU (or “of the plumpness of the root”) / TR “of the root and of the plumpness” / Origen “of the root, the plump root” / some “of the plumpness”

⁸ [11:21] NU, TR, Irenaeus(Lat) / Vul, Origen omit “perhaps-somehow” (NU brackets it as uncertain)

⁹ [11:21] NU, Origen / TR, Vul “might”

¹⁰ [11:22] NU / TR, Vul “Indeed, for an act of severity, but for”

¹¹ [11:22] NU, Vul / M, TR, Origen omit “of a god”

¹² literally “remaining-on”

¹³ literally “remaining-on”

¹⁴ may also be translated “powerful”

¹⁵ [11:25] NU, TR, Origen / some (Vul) omit “in-the-presence-of”

¹⁶ literally “from”

¹⁷ [11:26] NU, Vul / TR add

¹⁸ literally “without-a-change-of-interest/care”

¹⁹ [11:30] NU / TR, Vul add

²⁰ [11:31] NU, TR, Vul, Origen / others omit “now”

²¹ [11:31] NU / two “later” / TR, Vul, Origen omit

²² literally “As”

²³ usually translated elsewhere to “rational”

yourselves together²⁴ with this age; instead, be being transformed by-means-of the renewing of the mind²⁵ with²⁶ the *result* for you* to be proving what *is* the will of God: the good and well-pleasing and complete *thing*.²⁷

3 For, through the favor, the *favor* which was given to me, I am saying to every one²⁸ who is among²⁹ you*: not to be being-over-minded in-contradiction-to what it is necessary to be being-minded *about*, *but* instead to be being-minded with³⁰ the *result* to be being-sound-minded, as God divided a measure of faith to each *human*. **4** For just-as in one body, we have many members but all the members do not have the same function,³¹ **5** in-the-same-manner, we, the many, are one body in *the* Anointed-One, but, *one* by one,³² members of one-another.

6 But, *while* we have bestowed-favors *which are* diverse according-to the favor which³³ was given to us: whether a prophecy, according-to the proportion of the faith; **7** whether a ministry, in the ministry; whether the *one who is* teaching, in the teaching; **8** whether the *one who is* exhorting, in the exhortation; the *one who is* sharing, in simplicity; the *one who is* presiding himself over *others*, in effort; the *one who is* having-mercy, in cheerfulness.

9 Let the love be without-hypocrisy, *while* you* are utterly-detesting the wicked *thing*, *while* being glued to the good *thing*. **10** Be fond-of-affection to³⁴ one-another, by-means-of the love-of-brothers, leading *the way* in advance for one-another *in* the honor, **11** not hesitant in the effort, boiling *in* the spirit, being-en-slaved to the Lord,³⁵ **12** rejoicing *in* the hope, enduring the tribulation, persevering-toward the prayer-to *God*, **13** communing with the needs of the holy-ones, pursuing the love-of-strangers.

14 All of you*, be blessing the *ones who are* persecuting³⁶ you*;³⁷ be blessing, and do not be cursing; **15** to be rejoicing with *persons who are* rejoicing, **and**³⁸ to be weeping with *persons who are* weeping, **16** being of the same mind to³⁹ one-another, not being-minded for the high-things, *but* instead being led-away-together with the humble-ones⁴⁰ (do not be becoming sensible in the presence of yourselves), **17** giving-back no-one an evil *thing* in-place of an evil *thing*, providing beautiful *things* for yourselves before-the-face of all humans; **18** being-at-peace with all humans (if it is possible, for the *act* out of you*); **19** not vindicating yourselves, beloved-ones. Instead, *all of* you*, give a place to the anger; for it has been written:

Vindication is **mine**, **I** will repay-as-an-equivalent, says *the* Lord.

(Deuteronomy 32:35)

20 Instead:

If-at-any-time your enemy might be hungering, be feeding morsels
to him.

If-at-any-time he might be thirsting, be giving-drink to him.

For *in* doing this, you will pile up charcoals of fire on his head.

(Proverbs 25:21–22)

21 Do not let the-victory-be-won-over you by the evil *work*, but *instead* be being-victorious-over the evil *work* in the good *work*.

CHAPTER 13

Let every soul⁴¹ be being subject-to surpassing authorities. For there is not an authority except by⁴² a god, but the *authorities*⁴³ which are *in place* are having been assigned by a god,⁴⁴ **2** so-that the *one who is* arraying himself against the authority has stood-against the ordinance of God; but the *ones* who have stood-against *it* will receive for themselves a judgment to themselves. **3** For the chiefs are not an *object of* fear to the good work, *but* instead to the evil *work*.⁴⁵ But you are not wanting to be being filled-with-fear of the authority. Be doing the good *work*, and you will have a praise-from-out of *the* same *authority*. **4** For it is a minister of a god to you for⁴⁶ the good *work*. But if-at-any-time you might be doing the evil *work*, be being filled-with-fear; for it is not bearing the saber

²⁴ may also be translated “be being sembled-together”

²⁵ [12:2] NU / TR, Vul “of your* mind” (lit. “mind of you*”)

²⁶ literally “into”

²⁷ may either mean “the good and well-pleasing and complete will of God” or “what is good and well-pleasing and complete”

²⁸ literally “the”

²⁹ literally “in”

³⁰ literally “into”

³¹ literally “act/activity”

³² literally “but the according-to one” (“the” – NU is neuter / TR is masculine)

³³ literally “favor, the favor which”

³⁴ literally “into”

³⁵ [12:11] NU, TR, Vul, Origen / several Latin “season” (this variant is noted by Origen)

³⁶ literally “pursuing” (but it is usually translated “persecuting” in this context)

³⁷ [12:14] NU, TR / Vul omit “you*”

³⁸ [12:15] NU, Vul / TR add

³⁹ literally “into”

⁴⁰ may also be translated “the humble-things”

⁴¹ [13:1] NU, TR, Vul, Origen / some omit “soul”

⁴² [13:1] NU, Vul / TR “from”

⁴³ [13:1] NU, Vul / TR actually add “authorities”

⁴⁴ [13:1] NU / TR “by God”

⁴⁵ [13:3] NU / TR “the good works, but instead to the evil works”

⁴⁶ literally “into”

without-cause. For it is a minister of a god, a vindicator for¹ anger to the *one who is performing the evil work*. **5** For-this-reason, *it is* an obligation to² be being subject to *it*, not only due to the anger, *but* instead even due to the conscience. **6** Due to this reason, you* are also making-payment-of tributes; for they are public-servants of a god, persevering³ into this very thing. **7** Therefore,⁴ All of you*, give-back the debts to all persons: the tribute to the *one indebted* for the tribute, the tax to the *one indebted* for the tax, the fear to the *one indebted* for the fear, the honor to the *one indebted* for the honor.

8 All of you*, be being-in-debt to no-one for nothing, except for the *act* to be loving one-another. For the *one who is loving the other*⁵ person is fulfilling a law. **9** For the “You will not commit-adultery, you will not murder, you will not thief, you will not falsely-testify,⁶ you will not desire”⁷ (Exodus20:13~17/Deuteronomy 5:17~21) and if there is any different instruction, it is being summed-up in this account, in the⁸ “You will love your neighbor as yourself.”⁹ (Leviticus 19:18) **10** The love is not working an evil work to the neighbor. Therefore, the love is a fullness of a law.

11 And this, because you* are having come-to-know the season, that an hour has already come for you* to be arisen out of a slumber; for now, our¹⁰ salvation is nearer than when we had-faith. **12** The night progressed, but the day has drawn-near. Therefore, may you* take-off-and-put-aside the works of the darkness from yourselves; but¹¹ may you* dress yourselves with the weapons of the light. **13** May we walk-around decently as in day, not with orgies and intoxications, not with beds and licentiousnesses, not with quarrelling and jealousy.¹² **14** Instead, all of you*, dress yourselves with the Lord Jesus the Anointed-One, and do not be making for yourselves any provision of the flesh in regard to desires.

CHAPTER 14

But all of you*, be taking-aside for yourselves the *one who is being-weak in the faith*, but not for discerning thorough-rationalizations: **2** Indeed, there is *one who is having-faith* to eat all things, but the *one who is being-weak* is eating vegetables. **3** Do not let the *one who is eating* be treating-with-contempt the *one who is not eating*, but¹³ do not let the *one who is eating* be judging the *one who is eating*; for God took them aside for himself. **4** Who are you, the *one who is judging another's domestic*? To his own lord he is standing or falling. But he will be made-to-stand, for the Lord¹⁴ is able¹⁵ to stand him up.

5 For¹⁶ there is indeed, *one* who is judging a day in-comparison to another day, but *one* who is judging every day to be the same. Let each person be being fully-convicted¹⁷ in his own mind. **6** The *one who is being-minded about the day*, is being-minded about it to the Lord. And the one who is not being minded about the day, is not being-minded about it to the Lord.¹⁸ And the *one who is eating*, is eating to the Lord; for he is giving-thanks to God. And the *one who is not eating*, is not eating to the Lord, and he is giving-thanks to God. **7** For not-one of us is living to himself, and not-one is dying-off to himself. **8** For also if-at-any-time we might be living, we are living to the Lord; also if-at-any-time we might be dying-off, we are dying-off to the Lord. Therefore, also if-at-any-time we might be living, also if-at-any-time we might be dying-off, we are of the Lord. **9** For¹⁹ this purpose, the Anointed-One even²⁰ died-off and stood-up²¹ and lived-again,²² in order that he might be-lord-over even dead humans and living humans.

10 But why are you judging your brother? Or you, also, why are you treating your brother with-contempt? For we will all stand ourselves beside the platform of God.²³ **11** For it has been written:

I am living, says the Lord,
that every knee will bow to me,
and every tongue will confess-forth to God.

(Isaiah 45:23)

12 Therefore,²⁴ as-a-result, each *one* of us will give an account about himself

to God.²⁵ **13** Therefore, may we not be judging one-another no-more. Instead, all of you*, rather judge this: the *act* to not be putting a stumbling-block or an impediment before the brother.

14 I have come-to-know, and I have been persuaded in the Lord Jesus, that nothing is unclean²⁶ through itself; except to the *one who is accounting something* to be unclean, *it is* unclean to that person. **15** For²⁷ if your brother is being grieved due to solid-food, you are no-longer walking-around according-to love. Do not, with your solid-food, be causing someone to-perish in-whose-behalf the Anointed-One died-off. **16** Therefore, you individually, do not let your* good thing be being reviled. **17** For the kingdom of God is not feeding and drinking, but instead righteousness and peace and joy in a holy spirit. **18** For the *one who is being-enslaved* to the Anointed-One in this,²⁸ is well-pleasing to God and approved to the humans.

19 Therefore, as-a-result, may we be pursuing²⁹ the things of the peace and the things of the building up, the building up for³⁰ one-another. **20** Do not, for-the-sake-of solid-food, be tearing-down³¹ the work of God. Indeed, all things are clean; instead, they are evil to the human, the human who is eating through a stumbling-block. **21** Beautiful is the *act* to not eat pieces-of-meat, nor-even to drink wine, nor-even to act in anything by-means-of which your brother is stumbling, or is being impeded, or is being-weak.³² **22** Hold on to³³ any faith which you have according-to yourself before God.³⁴ Happy is the person who is not judging himself in what he is approving. **23** But the *one* who is doubting has been condemned if-at-any-time he might eat, because this is not out of faith. But every thing³⁵ not out of faith is a sin.

CHAPTER 15

But we, the powerful ones, are indebted to be sustaining³⁶ the weaknesses of the powerless and not to be pleasing ourselves. **2** For³⁷ Let each of us be pleasing the neighbor for³⁸ the good thing toward a building up. **3** For even the Anointed-One did not please himself; instead, exactly-as it has been written:

The reproachings of the ones reproaching you fell on me.

(Psalm 69:9)

4 For as-much-as was previously-written was previously-written³⁹ for⁴⁰ our teaching, in order that, through the endurance and through⁴¹ the exhortation of the writings, we might be having the hope. **5** But I wish that the God of the endurance and of the exhortation would give to you* the *act* to be being of the same mind among⁴² one-another according-to the Anointed-One Jesus, **6** in order that, with-one-accord in one mouth, you* might be glorifying the God and Father of our Lord Jesus the Anointed-One.

7 For-this-reason, all of you* be taking-aside one-another for yourselves, exactly-as the Anointed-One also took you*⁴³ aside for himself into a glory of God.⁴⁴ **8** For I say, that Jesus the Anointed-One⁴⁵ has been made-to-be a minister of circumcision in-behalf of truth of a god, with⁴⁶ the result to confirm the things-which-have-been-professed of the fathers, **9** but for the nations to glorify God in-behalf of mercy, exactly-as it has been written:

Due to this, I will confess-forth to you in nations,

And I will psalm to your name.

(Psalm 18:49/2 Samuel 22:50)

10 And again it says:

Be being-made-glad, O nations, with his people.

(Deuteronomy 32:43 MT&LXX)

11 And again:

Be praising the Lord, all the nations;

¹ literally “into”

² [13:5] NU, TR, Vul, Origen / others “ . And”

³ literally “persevering-toward/to”

⁴ [13:7] NU, Vul / TR add

⁵ literally “different”

⁶ [13:9] NU, Vul / M, TR, Origenes add

⁷ [13:9] NU, TR, Vul / Origenes omit “you will not desire”

⁸ [13:9] NU, TR / Vul, Origenes omit “in the” (NU has it bracketed)

⁹ [13:9] NU, Vul / TR “himself”

¹⁰ [13:11] NU, TR, Vul, Origenes / others “your*”

¹¹ [13:12] NU / TR, Vul, Origenes “and” / some omit

¹² may also be translated “zeal”

¹³ [14:3] NU / TR, Vul “and”

¹⁴ [14:4] NU, Origenes / TR, Vul “for God”

¹⁵ [14:4] NU (“is able” = one verb) / TR “is able” = a verb (“is”) + an adjective (“able”)

¹⁶ [14:5] NU, Vul / TR, Origenes omit “For”

¹⁷ literally “be being-brought-to-fullness” (with the translated idea portrayed in this context)

¹⁸ [14:6] NU, Vul, Gk(ACSV0,E2), Origenes / M, TR, Gk(E3) add

¹⁹ literally “Into”

²⁰ [14:9] NU / TR, Vul add

²¹ [14:9] NU, Vul, Origenes / M, TR add

²² [14:9] NU, Vul / TR “lived-again”

²³ [14:10] NU, Vul, Origenes / M, TR “of the Anointed-One”

²⁴ [14:12] NU, TR, Origenes / some (Vul) omit “Therefore” (NU has it bracketed)

²⁵ [14:12] NU, TR, Vul, Origenes / some omit “to God”

²⁶ literally “common” (also twice later in verse)

²⁷ [14:15] NU, Vul / TR “But”

²⁸ [14:18] NU, Vul, Origenes / M, TR “in these things”

²⁹ [14:19] NU, TR, Vul, Origenes / some “ , we are pursuing”

³⁰ literally “into”

³¹ literally “dissolving/loosing-down”

³² [14:21] NU, Origenes / M, TR, Vul add / some add only “or is being-weak” / some add only “is being grieved”

³³ literally “Have”

³⁴ [14:22] NU, Origenes / M, TR, Vul omit “which”, and therefore would read “You have faith. Have it according-to yourself before God.”

³⁵ literally “the”

³⁶ usually translated “carrying”

³⁷ [15:2] NU, Vul / TR add

³⁸ literally “into”

³⁹ [15:4] NU / TR, Vul(?) “previously-written”

⁴⁰ literally “into”

⁴¹ [15:4] NU / TR, Vul omit “through”

⁴² literally “in”

⁴³ [15:7] NU, M, Vul, Origenes / TR “us”

⁴⁴ [15:7] NU / TR “of a god”

⁴⁵ [15:8] NU / TR “Jesus the Anointed-One” / Vul “The Anointed-One Jesus”

⁴⁶ literally “into”

and let all the peoples praise him.

(Psalm 117:1)

12 And again, Isaiah says:

There will be the root of Jesse,
and the *one* who is standing himself up to be being-ruler of
nations;
nations will hope on him.

(Isaiah 11:10)

13 But *I* wish that the God of the hope would fill you* full of every joy and peace in the *process* to be having-faith, with¹ the *result* for you* to be abounding in the hope in a power of a holy spirit.²

14 But I have been persuaded, brothers of mine, (and **I** myself) about you*, that you* yourselves are sated of goodness, having been filled full of all of the knowledge,³ being also able to be admonishing one-another.⁴ 15 But I wrote to you*, brothers,⁵ boldly on⁶ some part as reminding you* again due to the favor – the *favor* which was given to me by⁷ God, 16 with⁸ the *result* for me to be a public-servant of the Anointed-One Jesus⁹ into the nations, working-as-a-priest for the good-message of God, in order that the offering of the nations might become very-acceptable, having been made-holy in a holy spirit. 17 Therefore, I am having the¹⁰ boasting in the Anointed-One Jesus about the *things* toward God.¹¹ 18 For I will not dare to be uttering anything which the Anointed-One did not work-out¹² through **me** for¹³ obedience of nations by-means-of an account and work, 19 in a power of signs and portents, in a power of a spirit of a god,¹⁴ so-as for me to have filled *everywhere* with the good-message of the Anointed-One from Jerusalem and in-a-circle until Illyricum. 20 But in-this-manner, I am having-fondness-for-achieving-honor to be proclaiming-a-good-message, not where the Anointed-One was named (in order that I might not be building on a foundation of another); 21 instead, exactly-as it has been written:

Those who did not have a message-carried-back-them about him,
will see for themselves;
and those who have not heard, will gain-insight.

(Isaiah 52:15)

22 For-this-reason, also, I was being intercepted¹⁵ the many *times* of the *act* to come to you*. 23 But **now**, having no-more place in these regions, but having had a yearning-after of the *act* to come to you* for¹⁶ many¹⁷ years, 24 as whenever¹⁸ I might be going for myself into Spania I will come to you*.¹⁹ For while I am walking-through, I am hoping to behold you* and to be sent-on-ahead from there by you*, if-at-any-time I might be filled-up of you* first in²⁰ part.

25 But **now**, I am going into Jerusalem, ministering to the holy-ones. 26 For Makedonia and Asia thought-it-well to make a certain communion for²¹ the destitute *persons* of the holy-ones, the *holy-ones* in Jerusalem. 27 For they thought-it-well, and they are debtors to them. For if the nations communed with their spiritual *things*, they are also being-indebted to perform-public-service to them in the fleshly *things*. 28 Therefore, after I finish this up, and after I seal for myself this fruit of theirs, I will come-off through you* into Spania.²² 29 But I have come-to-know, that, coming to you*, I will come in a fullness of a blessing of the good-message of²³ the²⁴ Anointed-One.

30 But I am exhorting you*, brothers,²⁵ through our Lord Jesus the Anointed and through the love of the spirit, to contend-along with me in the prayers to God in-behalf of **me**, 31 in order that I might be rescued from the *ones who are being-non-compliant* in Judah, and in order that²⁶ my ministry,²⁷ the *ministry* into Jerusalem, might become very-acceptable to the holy-ones, 32 in order that, after

¹ literally "into"

² [15:13] NU, TR, Vul, Origen / many "of a spirit of a god" / one "of a spirit"

³ [15:14] NU / TR omit "the" (therefore reading "of every knowledge")

⁴ [15:14] NU, TR, Vul / M, Origen "admonishing others"

⁵ [15:15] NU / TR, Vul add

⁶ literally "from"

⁷ [15:15] NU, TR, Origen / Vul "from"

⁸ literally "into"

⁹ [15:16] NU, Vul / TR "of Jesus the Anointed-One"

¹⁰ [15:17] NU / TR "a"

¹¹ [15:17] NU / TR "toward a god"

¹² literally "work-down"

¹³ literally "into"

¹⁴ [15:19] NU, TR, Origen / Vul "of a holy spirit" / some "of a spirit"

¹⁵ literally "cut-into"

¹⁶ literally "from"

¹⁷ [15:23] NU, TR, Vul / others "for a number of"

¹⁸ [15:24] NU / TR "as if at-any-time"

¹⁹ [15:24] NU, Vul, Origen / M, TR add (this may have dropped out by scribal error)

²⁰ literally "from"

²¹ literally "into"

²² [15:28] NU / TR add an untranslatable "the" before "Spania"

²³ [15:29] NU, Vul, Origen / M, TR add

²⁴ [15:29] NU / TR actually add "the"

²⁵ [15:30] NU, TR, Vul, Origen / some omit "brothers"

²⁶ [15:31] NU, Vul / TR actually add "in order that"

²⁷ [15:31] NU, TR, Origen / others "gift" (Vul "oblation") / others "bring of a gift"

I come to you* in²⁸ joy through a will of a god,²⁹ I might rest-up-along with you*. 33 But let the God of the peace be³⁰ with you* all.

CHAPTER 16

Now I am commending to you*: Phoibe, our sister, who is also³¹ a minister of the assembly, the *assembly* in Kenchreai, 2 in order that you* might welcome her in the Lord in-a-manner-worthy³² of the holy-ones and might stand-beside her in whatever matter she might be having-need of you*. For even **she** was made-to-be a protector of many *individuals* and of **me** myself.

3 All of you*, greet Prisca³³ and Aquila, my fellow-workers in the Anointed-One Jesus, 4 whichever *ones* laid-down³⁴ their own neck in-behalf of my soul, to whom **I** am not only giving-thanks, but instead even all the assemblies of the nations are giving-thanks to them. 5 And greet the assembly house by house³⁵ of theirs.

Greet Epainetos, my beloved-one, who is a first-fruit in Asia³⁶ into the Anointed-One.

6 Greet Maria,³⁷ whichever *one* labored much among³⁸ you*.³⁹

7 Greet Andronikos and Junias,⁴⁰ my kinsmen and fellow-captives, whichever *ones* are famous among⁴¹ the emissaries, who have also become⁴² in the Anointed-One before **me**.

8 Greet Ampliatus,⁴³ my beloved-one⁴⁴ in the Lord.

9 Greet Urbanus, our fellow-worker in the Anointed-One, and Stachus, my beloved-one.

10 Greet Apelles, the *one* approved in the Anointed-One.

Greet the *ones* from out of the house of Aristoboulos.

11 Greet Herodion, my kinsman.

Greet the *ones* from out of the house of Narkissos, the *ones* who are in the Lord.

12 Greet Truphaina and Truphosa, the *women* who are laboring in the Lord.

Greet Persis the beloved-one, whichever *one* labored much in the Lord.

13 Greet Rufus, the elect-one in the Lord, as-well-as⁴⁵ the mother of him and **me**.

14 Greet Asunkritos, Phlegon, Hermes,⁴⁶ Patrobas, Hermas,⁴⁷ and the brothers who are along with them.

15 Greet Philologos and Julia,⁴⁸ Nereus, and Olympas, and all the holy-ones who are along with them.

16 Greet one-another in a holy kiss.

All⁴⁹ the assemblies of the Anointed-One are greeting all of you*.

17 But I am exhorting all of you*, brothers, to be watching-out for the *ones* who are making the dissensions and the impediments contrary-to the teaching which **you*** learned; and be deviating from those *men*. 18 For the *ones* such as *this*, are not being-enslaved to our Lord Jesus⁵⁰ the Anointed-One, but instead to their own stomach; and, through their find-sounding-speech and blessing, they are fully-deluding the hearts of the *ones* who are lacking-of-evil. 19 For a report of your* obedience reached into the ears of all *persons*. Therefore, I am rejoicing on-the-basis-of you*.⁵¹ But I am wanting you* indeed⁵² to be wise in what is good, but unmixed in what is evil.⁵³ 20 But the God of the peace will quickly⁵⁴ crush the Adversary under your* feet. *May* the favor of our Lord Jesus the Anointed-One⁵⁵ be⁵⁶ with all of you*.

21 Timotheos, my fellow-worker, and Lucius and Jason and Sosipatros, my kinsmen, are greeting all of you*.

²⁸ [15:32] NU, TR, Vul / Origen "with"

²⁹ [15:31] NU, Origen / TR, Vul "that I might come to you*...a god, and" / some have "Jesus the Anointed-One" instead of "a god"

³⁰ [15:33] NU, TR, Vul / Origen omit "let" & "be"

³¹ [16:1] NU / TR, Vul, Origen omit "also"

³² literally ("in-a-manner-worthy") "worthily"

³³ [16:3] NU, Vul / TR "Priscilla"

³⁴ literally "put-under"

³⁵ literally "assembly according-to house"

³⁶ [16:5] NU, Vul, Origen / M, TR "Achaia"

³⁷ [16:6] NU / TR, Vul(?) "Miriam" (Mariam)

³⁸ literally "into"

³⁹ [16:6] NU, Vul / TR "us"

⁴⁰ the original Greek here (without accents) makes it indeterminable if this is a male (Junias) or female (Junia) name, but the context would seem to favor male (Chrysostom understands this one to be a woman)

⁴¹ literally "in"

⁴² [16:7] NU, TR / Origen "who also became"

⁴³ [16:8] NU, Vul, Gk(AS,V1) / M, TR "Amplias", Gk(E,C2,V2) / Gk(C1) "Ourbanos"

⁴⁴ [16:8] NU, M, TR, Vul, Gk(CESS)(lit. "the beloved-one of mine") / Gk(V1) "a beloved-one" / Gk(V2) "the beloved-one"

⁴⁵ literally "also"

⁴⁶ [16:14] NU, Vul, Gk(AESVS,C1,C2) / M, TR, Gk(C3) "Hermas"

⁴⁷ [16:14] NU, Vul, Gk(AESVS,C1,C2) / M, TR, Gk(C3) "Hermes"

⁴⁸ [16:15] the original Greek here (without accents) makes it indeterminable if this is a male (Junias) or female (Junia) name / one "Junia/Junias"

⁴⁹ [16:16] NU, Vul, Gk(AESV), Origenes / M, TR omit "All" / Gk(CS) omit "All...you*."

⁵⁰ [16:18] NU, M, Vul, Origenes / TR add

⁵¹ [16:19] NU / TR "rejoicing for the act over you*"

⁵² [16:19] NU, Vul / TR add

⁵³ literally "wise into the good thing, but unmixed into the evil thing"

⁵⁴ literally "will in quickness"

⁵⁵ [16:20] NU / TR, Vul, Origen add

⁵⁶ [16:20] NU, TR, Vul, Origen / some actually add "May" and "be"

22 I, Tertius, the *one* who wrote the letter, am greeting you*¹ in *the* Lord.

23 Gaius, the guest² of me and the whole assembly, is greeting you*.

Erastos, the steward of the city, and Quartus, the brother, are greeting you*.

24 Let the favor of our Lord Jesus *the Anointed-One* be with all of you*.³

25 Now to the *one who is* being able to establish you*, according-to my good-message and the proclamation of Jesus *the Anointed-One*; according-to a revelation of a mystery, which has been kept-silent for perpetual times, 26 but now was manifested, as-well-as through prophetic writings, according-to a commandment of the Perpetual God, after it was made-known into all the nations for⁴ an obedience of faith – 27 to an only wise god, to him⁵ through Jesus *the Anointed-One*, let there be the glory into the ages⁶ of the ages.⁷

The letter to the Romans was written from Korinthos through Phoibe the minister of the assembly in Kenchreai.⁸

¹ [16:22] NU, TR, Vul / Origen “. Tertius, the *one* writing the letter, is greeting you*” / others omit the entire line

² literally “strange-one” (stranger)

³ [16:24] NU, Vul, Origen / M, TR add

⁴ literally “into”

⁵ [16:27] NU, TR, Vul, Origenes / many add “to him”

⁶ [16:25-27] few Greek / most Gk (NU, TR), Syr, Vul have these verses here / many Gk (M) place the verses after the end of Chapter 14 / very few Gk have it here and at the end of Chapter 14 / *one* includes it at the end of Chapter 15 / three Vul omit chapter 15:1-16:23 / Origenes writes “We find this section itself placed in different locations. For in several manuscripts, after the passage we cited above, that is, ‘Every thing not out of faith is a sin,’ immediately joining this is rendered, ‘Now to the *one who is* being able to establish you*.’ But other manuscripts contain it at the end, as it now stands.”

⁷ [16:27] NU, TR / Vul add “of the ages”

⁸ [16:27] NU, Vul / some Gk(TR) add (“To *the* Romans... Kenchreai”) / Gk(SAVEC) add “To *the* Romans” / two Gk add “To *the* Romans was written from Korinthos” / some Gk add “To *the* Romans was written from Korinthos from Phoibe the minister” / one Gk “The letter written to *the* Romans through Tertius, but was sent through Phoibe from *the* Korinthians of the assembly in Kenchreai”